

Correspondence

Balanced Intellectuals

EDITOR: I hope Michael Novak is mistaken when he tells us that a "group of sophisticated modern minds is forming here in the New World" among American Catholics (7/18, p. 456). If this is true, and this group really is separated from the great body of Catholics who are "unsophisticated," I suggest that the intellectuals look to themselves for the cause.

It is problematical whether or not these ordinary people are "feeling . . . their intellectual inferiority before modernity." I do not know whether many priests, as Mr. Novak suggests, compensate for their lack of intellectual pursuits by entering into active parish life (which, unfortunately, includes fund raising). I do know that one notable priest, the Curé of Ars, was most certainly not "thrilled" by the curriculum of the seminary. He did have, however, an uncanny understanding of human nature, which he combined with an implacable hatred of sin and an inexhaustible concern for sinners, to breathe new life into the faith of the ordinary people (and some not so ordinary).

Fr. William F. Lynch, S.J., in his recent book, *Christ and Apollo*, says many good things to help put one's thinking in order concerning this problem of the intellectual and ordinary people. He discusses the type of intellectual who would reduce all human experience to pure concepts, abstractions which do not take into account the particularity, diversity and variability of the real, temporal world, and of the human beings who are a part of it.

The corrective is, of course, for the intellectual constantly to check his position against the real world and real human beings. The Catholic intellectual will not separate himself from ordinary people by any notion that he alone can cope with this shiny, aseptic, deodorized and empty modernity in which we all must live. He will take his modern ideas, as the ordinary man would say, with a grain of salt. That salt is to be found in the honest sweat of a toiling and suffering humanity.

NAME WITHHELD

Washington, D. C.

War and Secrets

EDITOR: The basis of my letter (7/2) about William V. Kennedy's article, "Congress and the Inner Sanctum," was the question raised by Mr. Kennedy: "How, one wonders, would Representatives

O'Konski and Zablocki feel about explaining to the citizens of South Milwaukee that the destruction of Warsaw and Cracow had been planned and carried out without their knowledge or protest?"

I cannot escape the inference that Mr. Kennedy is willing to permit ethnic groups in the United States the right to know about and protest against military plans affecting their ancient homelands. I equate his phrase, "without their knowledge or protest," with my own reference to "free and open debate." If the Polish-Americans of South Milwaukee are to be privy to and be able to protest against U. S. military policy as it affects Poland, then this is "free and open debate," or I'll eat my hat.

As for my suggestion that an actual attack on a United States overseas base by the USSR remain unpublicized, I believe Mr. Kennedy misunderstood my point. The full context reads: "Unfortunately in the semi-war conditions prevalent today, there are certain acts of governments which can

only be effective if they are unpublicized. An extreme example would be an actual or imminent attack on a U. S. overseas base by the USSR. Retaliatory measures, to be effective, would have to be prompt and secret."

I hope it is clear that I was referring to retaliatory measures rather than a Russian attack, in urging that there be no publicity.

GERALD C. McNAMARA

Saddle River, N. J.

EDITOR: The point made by Mr. Kennedy, that decisions which could lead us to all-out war are too much in the hands of the military, was well taken. The idea that we are all part of a big democracy and that thus all decisions are democratic ones has developed in us a blind spot to the truth that a great many people have nothing whatever to do with policy except to take its consequences.

Mr. Kennedy's suggestion that Congress get back into the picture more effectively by creating a Joint National Intelligence Committee is splendid. It's not perfect representation, but it will have to do until some better plan comes along.

(Miss) D. C. LEAVY

Brooklyn, N. Y.

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Sincerely yours,

John B. Amberg, S.J.

Current Comment

Korean Elections

As far as the results are concerned, the Korean elections turned out about as expected. The Democratic party under John M. Chang swept two-thirds of the 233-seat Assembly. Independents (former members of the now discredited Liberal party of Syngman Rhee) won 35 seats. The remaining seats were divided among Socialists and splinter groups. By all accounts the voting was free. In sharp contrast to the rigged elections of last March, which sparked the student riots and occasioned the downfall of Syngman Rhee, these were expressive of the will of the people.

To the Democratic party now falls the task of choosing a Premier. Most likely Mr. Chang will be tapped for the job. As Vice President in the Rhee regime, he was the voice of the frustrated opposition. Yoon Bo Sun, a rival candidate for the Premiership, will probably have to be content with the Presidency, an office which, under Korea's new Constitution, has been stripped of much of the power enjoyed by Syngman Rhee.

Unfortunately, though the voting was fairly conducted, there was a recurrence of student rioting. Supporters of losing candidates, suspecting fraud, burned ballot boxes and stoned the homes of winning independents. Some sixty policemen were injured in demonstrations. Korea's students spearheaded the popular opposition to the dictatorial Rhee regime. They merited well of their country. Perhaps it is now time they returned to their books and left the business of government to those the people have chosen for the task.

On the Shores of Geneva

Few bishops around the world have had more occasion to take a stand on the ecumenical movement than Most Rev. François Charrière, bishop of Fribourg, Lausanne and Geneva. The World Council of Churches has its main center in this diocese and there, too, was recently held the first European

Ecumenical Youth Assembly. For two weeks at the end of July, 1,800 young Protestants of diversified religious affiliations met at Lausanne under the council's auspices to discuss the theme, "Jesus Christ, the Light of the World."

Bishop Charrière's attitude was discreet but unmistakably positive and sympathetic. On the eve of the assembly he issued a statement urging his faithful to pray for the labors of those "who, though not professing our Faith, nevertheless seek the unity for which Christ prayed." In addition, five officers of diocesan youth organizations, with two of their chaplains, were authorized to take part as observers. Several other priests, among them the well-known ecumenist Fr. Maurice Villain, and Fr. Raymond Bréchet, of the Jesuit-edited *Choisir*, were present as representatives of the press.

Elsewhere in the Catholic world, such tokens of solidarity with a purely Protestant effort might not be possible. Bishop Charrière, however, is known to feel that, so far as Switzerland is concerned, these gestures of interest and support are nothing really new and are indeed appropriate and necessary. A good example, not unnoticed by the World Council, has been set in the field of Catholic-Protestant rapprochement.

Cracks in the Curtain?

In April of 1959 the Soviet Union proposed that the Geneva test-ban treaty be safeguarded by an annual veto-free inspection quota. The size of the quota was a secret that Soviet negotiator Semyon K. Tsarapkin kept close to his vest until the West agreed to buy the plan in principle.

The secret was finally divulged by Mr. Tsarapkin on July 26. He announced that the USSR would permit three on-site inspections per year in the Soviet Union, so that the suspicious West might satisfy itself that the boys in the Kremlin were not clandestinely setting off nuclear fireworks in the cellar. No more would be needed, Tsarapkin cheerfully added, because it was to

be assumed that all parties would honor their treaty obligations.

This is the very thing that must not be assumed in dealing with the Soviet Union. A treaty based on Russia's trifling peekaboo police plan would put the West's security at the mercy of a token inspection system, politically rigged and scientifically inadequate.

Meanwhile, U.S. officials are becoming ever more fearful of the unsupervised test ban that has already been in force for almost two years. Many feel that we could make great improvements in ballistic-missile warheads if underground testing were resumed. On the other hand, there is a real danger that in another two years we may lose our presumed technological lead in nuclear weapons, especially if the Soviet Union conducts hidden tests all during the while. The latter is not an unfair precautionary assumption, particularly in the light of known Soviet untrustworthiness.

Should we terminate the marathon talks at Geneva? In the light of Mr. Khrushchev's yeoman work in stoking the Cold War fires, it seems unrealistic to expect any fruitful results there.

The State and the Films

At a time when film censorship boards in the United States are being effectively shorn of any power to control the type of film fare offered to the public, there comes a reminder that no civil authority can simply shrug off a responsibility to provide safeguards for the moral health of all, but especially of the young.

Writing to the International Catholic Film Office in convention at Vienna, July 10-14, Papal Secretary of State Domenico Cardinal Tardini declares:

It falls within the sphere of civil authority in questions pertaining to motion pictures to take the necessary measures for the good of the young generation—measures involving both the legislative and executive branches, for the best laws would be of little help if they were not applied efficaciously.

Among measures that could be so applied, Cardinal Tardini mentions with special emphasis the desirability of curtailing attendance of young people at films "that are improper for their age." The U.S. movie industry is at present

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engaged in an agonizing internal debate about whether or not to classify films, where necessary, as "out of bounds" for the young. The industry will probably do nothing about the problem, but that fact, and the further one that "negligent parents and educators sometimes fail in their duty," do not "relieve civil authorities of their duty, because they have the serious obligation of protecting youth adequately in this sphere"—an obligation that continues until youth has attained moral maturity.

This responsibility of civil authority is all too easily overlooked in this day when expansion of freedom seems to be in the forefront of legal thinking.

Nasser vs. the Shah

From the port of Eilat on the Red Sea to the Haifa refineries, a huge oil pipeline snakes just below the surface of Israel's Negev desert. The pipeline is more than an engineering feat. It is also a symbol of the acceptance Israel has won in some sections of the Muslim world. For the oil coursing through the 16-inch artery comes from Iran, thereby implying de facto recognition of the Israeli state on the part of the Shah's Government.

The fact that Iran has been dealing with Israel for some time seems not to have bothered President Nasser of the United Arab Republic until now. On July 23 the Shah referred publicly to Iran's de facto recognition of Israel. The U.A.R. countered by breaking off diplomatic relations with Teheran. In the subsequent war of words Iranian Foreign Minister Abbas Aram termed President Nasser a "light-headed pharaoh."

Admittedly, relations between Iran and Israel, "archenemy of the Arab world," are embarrassingly close for a Muslim state. Nevertheless, they have been close for almost a decade. Why should President Nasser choose this moment to protest angrily? Does he fear that the trend toward acceptance of Israel on the part of many Asian and African nations may be catching? Or, as a report from Beirut intimates, is the U.A.R. leader abetting the current Soviet propaganda campaign to overthrow the Shah in the hope of coaxing more military equipment out of Mr. Khrushchev? The artificially con-

trived tempest may mean the beginning of a new period of tensions in the Middle East.

Platforms and Sit-Ins

Our major political parties made history in July with the civil rights planks they shaped at their respective conventions. Though it cost both platform committees sleepless nights and not a little heated discussion, a majority of the delegates at Los Angeles and Chicago finally voted at least an implicit endorsement of the sit-in movement. Fittingly enough, at the same time new evidence made clear the increasing effectiveness of these peaceful protests against discrimination at lunch counters.

Greensboro, N. C., scene of the first student demonstration last February, lifted the color bar in variety stores during the very week of the Republican convention. By the end of July, the cities in which sit-ins had carried the day included Winston-Salem, Chapel Hill, Salisbury and Charlotte, N. C.; Galveston, Corpus Christi, San Antonio and Austin, Tex.; Nashville and Knoxville, Tenn.; Arlington, Alexandria and Fredericksburg, Va. Even more notable than the size of this list, however, is the fact that in city after city the national chains, notably F. W. Woolworth's, W. T. Grant's and S. S. Kresge's, seem ready to lead the way toward peaceful desegregation.

This exercise of responsible leadership by key figures in local business communities certainly merits the applause expressed in the Republican plank for "the businessmen who have abandoned discriminatory practices in retail establishments." With such backing, more and more chain store managers and citizens everywhere may find the courage to see in the sit-in protests a signal, in the words of the Democratic plank, "to make good at last the guarantees of our Constitution."

Taxing Dividends Twice?

The next time Congress gets around to a revenue bill, one of the nation's great blue-chip banking institutions may find itself being quoted on the "wrong" side of a still simmering issue. This is the story.

In the July issue of the *Morgan*

Guaranty Survey, the giant Wall Street bank argued strongly for a cut in the high tax rates on personal and corporation income. In making its case against the 52-per-cent bite on corporation earnings, Morgan Guaranty pointed out that taxes are reflected in the prices businesses charge for their products. It went on to say that, insofar as this occurs,

the tax is really a form of sales tax, with the difference that it falls most heavily on low-cost producers and thus tends to penalize superior efficiency.

The *Survey* concludes that "an outright sales tax would be more equitable."

Perhaps it might be, but that is not the conclusion a good many members of Congress are likely to draw from the Morgan Guaranty's premises. If the corporation income tax is only a disguised sales tax, which the consumer pays, then the case for special treatment of dividend income is gravely, perhaps mortally, weakened. For in that case corporation income is not taxed twice—when it is received by the corporation in the form of profits, and again when it is received by stockholders in the form of dividends—but only once. To the extent that the corporation tax is passed along to the customers, corporations are not paying any income tax at all. They are, as Morgan Guaranty contends, merely acting as tax collectors for the Government. And in that case, of course, the relief given recipients of dividend income in the 1954 revenue act, which bankers generally favored, is a gross miscarriage of justice.

Health Aid and Congress

Congress faces several "must" items as it resumes operations. Topping the list, at least according to leaders of the Democratic majority, is a measure to provide medical aid to the aged.

The House has already passed a bill calling for Federal-State sharing of medical costs for needy old people. But sentiment in the Senate still inclines to a tie-in of medical care with the Social Security Act. Hence, attention inevitably will center on the action or inaction of the House Rules Committee in dealing with proposals for a compromise measure.

Committee Chairman Howard W. Smith, backed by a coalition of Southern Democrats and Republicans under the command of Minority Leader Charles A. Halleck, threatens to block any discussion of a bill going beyond the meager provisions of the House measure. Several recent developments, however, increase the chances for ultimate Congressional approval of an act along lines favored by a majority in the Senate.

The 52nd annual Governors' Conference came up with a resolution in sup-

port of the Social Security approach to medical aid. More important was the fact that five Republican Governors joined 25 of their Democratic colleagues in voting for this resolution. Soon afterward, the Democratic national convention adopted a plank in the party platform pledging provision of "medical-care benefits for the aged as part of the time-tested Social Security insurance system." Two weeks later, in Chicago, the Republicans accepted the Nixon-Rockefeller compromise on an optional contributory health program.

Perhaps the most significant boost to the social insurance principle, however, comes from the make-up of the Democratic Presidential ticket. Majority Leader Lyndon B. Johnson and Sen. John F. Kennedy can be counted on to press with unusual vigor for passage of a key item in their pledged legislative program. It is not impossible that House Speaker Rayburn also may lend a hand by "coaxing" some cooperation out of the Rules Committee. The combined pressures should yield results before the end of August.

Lions in an Old Abbey

PARIS—During the past two months an American troupe has been delighting European audiences with performances of medieval drama and music. In a somewhat daring enterprise, the New York City Pro Musica Antiqua set out early in the summer to stage the 12th-century *Play of Daniel* a total of forty times, in various cities and towns of England, France and Italy. There were serious doubts at first about how Europeans would react to this "made-in-U. S. A." version of their medieval tradition, but each presentation has drawn more favorable comment and more enthusiastic crowds.

Last night I witnessed the first showing in Paris of the *Play of Daniel*. It was done, as was the custom eight centuries ago, on the altar steps of a parish church. Thanks to the discernment of the Cardinal Archbishop of Paris, the church selected was one of the city's oldest, St. Germain-des-Prés, whose foundations were laid in 542 A.D. In that ancient setting, more than a thousand dignitaries and theatregoers heard the stately rhymed Latin text of this Old Testament story, with occasional narration in French from the pulpit. Rebecs, a viol, a flute, a *cornemuse* and bells added a quaint flavor to the drama's musical score, which was taken from the one medieval copy that exists today (in the British Museum). To the melody indicated by that script, Noah Greenberg and Rev. Rembert Weakland, O.S.B., of Latrobe, Pa., have restored a plausible, pleasing rhythm.

Efforts like this one, which is underwritten by President Eisenhower's International Cultural Program and administered by the American National Theatre and Academy (ANTA), do an enormous amount to show Europeans "the other

United States." Frenchmen I spoke to were impressed to learn that American scholars and artists revived this drama (which was last played in the 13th century), and that American audiences flocked to hear and see it when it was played in New York at each of the last three Christmas seasons. No one doubts, after seeing this version of the *Play of Daniel*, that America and Europe cherish a common artistic tradition.

Indeed, the play has succeeded here beyond expectations. It had packed houses everywhere, from its six appearances before crowds of more than a thousand in Westminster Abbey to seven showings for capacity crowds of three hundred in the Italian hill-town of Spoleto. Newspaper critics have questioned details of accuracy in the costuming and music, but they have been almost unanimous in praising the drama's power to move. The actors, from Russell Oberlin in the leading role, to the eight boy sopranos borrowed from Manhattan's Little Church Around the Corner, sing as if inspired. Even the two lions in the den—quaintly horrible, as medieval folk liked them—are successful; they add lightness and relief to the formality of the music and text.

What struck me most, as well as those sitting near me, was the play's profound spiritual sincerity. The Archbishop of Spoleto, who was at first reluctant to permit the play to be put on inside a church, attended a rehearsal and then called in reporters to tell them of his enthusiasm. "The Americans have shown us a genuinely religious drama," he said. Here in Paris, *Figaro* praised it generously as "a liturgical spectacle played with sureness and spiritual energy."

In view of these successes in Europe, hopes have been expressed that the *Play of Daniel* might be brought to Latin America and even to the Far East. We could send no better illustration of the cultural efforts of "the other United States."

EUGENE K. CULHANE

FR. CULHANE, AMERICA'S Managing Editor, visited France after attending the International Catholic Press Union Congress at Santander in Spain.

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Washington Front

A Very Special Session

EVEN BEFORE it begins, the special session of Congress, which opens for the Senate on August 8, is awash in politics. Already the Vice President that is, Mr. Nixon, has asked for weekend campaigning privileges, and the Vice President that would be, Senator Lyndon B. Johnson of Texas, has sternly held that there will be no respite.

The prospect of the three contenders under one roof has intrigued the Capital, and gives rise to the thought that the session may be more productive of piquant situations and intriguing groupings than of legislative accomplishment.

It is indeed hard lines on the nominees. It robs them of possibly three weeks of resting or planning. It shackles them to Washington's heat and humidity.

It could be an arduous test of leadership on both sides. It will be interesting to see if the Vice President, in his secondary, or cloak-room role, exerts his influence for the liberal principles which were wrung out of the platform committee in Chicago.

It will be interesting to see if Senator Kennedy's counsel is sought and followed by his running-mate, the Senate leader. For Senator Johnson, it will be the most provocative challenge of both his leadership and his followership.

The amazement that the powerful lord of the Senate has taken second place on the Democratic ticket has not yet passed here. Two days before the nomination, it seemed a wildly unlikely prospect. Senator Johnson virtually forced Senator Kennedy into debate in Los Angeles and took charge of the proceedings in such a forceful manner as to indicate that the majority leader had it firmly in mind to obliterate his ambitious young colleague.

Many reasons are given for his acceptance. One of those most urgently argued is that Senator Johnson did not wish, in the event of a Democratic victory, to be relegated to the status of "errand-boy," a designation often applied to majority leaders who serve Presidents of their own party. It is true that as Vice President he could wield great influence in a Democratic administration. Surely his voice would always be heard. Still, he has always seemed pre-eminently a Senate man, relishing power and tradition. The liberals, some of whom expressed disaffection at Los Angeles at Senator Kennedy's choice, are of two minds. They regret his presence on the ticket, but they cherish the prospect of his absence from the Senate. The Southerners, on the other hand, are proud to have him on the ticket but resent the possibility of his removal as their leader. What he is able to accomplish as the leader—particularly if any significant legislation is passed—could affect the outcome of the election. So, as usual, despite the earth-shaking events of Chicago and Los Angeles, he will be the man to watch in the chamber.

MARY McGRORY

On All Horizons

LERCARO AWARD. One of the highlights of the Liturgical Week at the Hilton Hotel in Pittsburgh, Pa., Aug. 22-26, will be the exhibition of an architectural competition sponsored by the Liturgical Conference. On Aug. 26 the Lercaro Medal, in gold, silver and bronze, and \$1,000 in prizes will be given to the three top winners.

►CFM MEETINGS. Regional conventions of the Christian Family Movement are taking place this year instead of a national conference. Couples of the Northeast area will meet Aug. 26-28 at St. Joseph's College, Standish, Me. Aug. 19-21, couples from Maryland to Florida will gather at Loyola College in Baltimore; couples from Michigan, Ohio and Indiana at the University of Detroit McNichols campus; couples from the Buffalo area at

D'Youville College in Buffalo, N. Y. "International Life" will be the theme at all the meetings.

►FOREIGN STUDENTS. Albert J. Nevins, M.M., said in the July issue of *St. Joseph's Magazine* that only 5,224 of the 20,000 Catholic foreign students enrolled in U.S. colleges and universities are attending Catholic schools, and "an alarming number of Catholic foreign students attending secular or Protestant schools either lose their faith or have it seriously weakened." He pleaded for diocesan coordination of apostolates for foreign students.

►SOUNDS OF LEARNING. The Opinion Institute will send a free catalogue of Catholic education recordings. Contact Opinion Institute, 224 Service Life Bldg., Omaha 2, Nebraska.

►DELAYED VOCATIONS. The School of St. Philip Neri (126 Newbury St., Boston 16, Mass.) had a graduating class of 108, the largest yet. The school, which trains men with delayed vocations for the universal Church, has 211 graduates (55 per cent) now continuing studies for the priesthood in 65 dioceses, and 168 (45 per cent) for 30 religious orders. Ordained graduates number 225, 67 per cent of whom are diocesan priests and 33 per cent members of religious orders.

►BRINGING IT HOME. The Cleveland chapter of Kappa Gamma Pi, national honor and activity society for women graduates of Catholic colleges, has published *Bringing Home the Sacraments*, illustrating table settings, symbols and gifts that will explain the sacraments for Catholic families. Copies are available (\$1.50 each postpaid, four copies for \$5) from Kappa Gamma Pi, 3227 E. Fairfax Rd., Cleveland 18, Ohio.

W.M.A.

Editorials

Democrats and Republicans Disunited

DESPITE SOME muttering in the background, both political parties concluded their conventions on the traditional theme of unity. All good Democrats left Los Angeles and all good Republicans left Chicago pledged to work for the success of their tickets in November. As more than one perspiring orator reminded the delegates, great as the intraparty differences may be, they are not so serious as those which separate them from the opposition party.

With the whole nation looking on, this fragile convention unity is now to be tested on the great stage in Washington. Before the reconvened Congress are a half-dozen issues on which the party platforms are fairly explicit—medical care for the aged, housing, aid for education, situs, or on-site, picketing, foreign-aid appropriations and minimum wages. To these may possibly be added civil rights and additional funds for defense. Both parties are committed to a medical program for the aged, to slum clearance, to an increase in the legal minimum wage, to aid for education and to a strong mutual-security program. Both parties are also committed to revising Federal labor law on secondary boycotts to permit building-trades unions to picket an employer at the construction site. (The GOP platform is silent on this change, but the Administration advocates it.) And both parties are committed, of course, to a stronger civil rights program than the one Congress approved earlier in the session.

On looking over that list, any realist would feel safe in predicting that come Labor Day—by which time Congress will have adjourned—party leaders will have to begin all over forging the unity molded at the conventions. Despite the fact that the Democratic candidates for the Presidency and Vice Presidency will be active in the Senate, the party cannot at this time deliver on its civil rights pledges. If the attempt is

made, the Southerners will filibuster it to death. It is even doubtful that the Democrats can live up to their pledges on minimum wages, education and situs picketing.

Nor are the Republicans in any happier a position. Though their Presidential candidate presides over the Senate and will be active off the floor, they cannot muster anything like solid support for a liberalized housing program, for aid to education, or for the Administration's minimum wage proposals. They cannot even count on full party support for the kind of appropriation for mutual security that the President insists is necessary. Just as the Southern Democrats will balk their party's Congressional leadership, so will the Old Guard Republicans stymie Mr. Nixon and his liberalized platform.

In fact, what we may see these next few weeks is rejuvenation of the coalition of Southern Democrats and conservative Republicans which has dominated so much of the legislative activity in Washington over the past two decades. These groups are much stronger in Congress than they are at party conventions. Shoved aside at Los Angeles and Chicago, they may now take their revenge. Should this happen, neither party will gain much election leverage from the closing weeks of the 86th Congress. Messrs. Nixon and Kennedy will be equally frustrated.

None of this proves that platforms are fraudulent and politicians cynical. All it shows is that our two great parties, far from being monolithic, are coalitions of conflicting interests; and that the kind of unity convention orators extol exists, if it exists at all, only during the few months immediately preceding our quadrennial elections. This is the price we pay—the British pay it, too—to escape that proliferation of parties which is the bane of democracies elsewhere.

Polaris—"New Star of Peace"?

ON JULY 20 a stubby Polaris missile broached the deep off Cape Canaveral. For a moment it hung in the air like a playful porpoise. Then, instead of arching back into the brine, it belched fire and streaked off beyond the horizon to its distant target area.

This launching of a ballistic missile from a submerged atomic submarine represents the pay-off of an awesomely complex crash program that ate up more than \$3 billion before the opening shot of a new naval era was fired. But the Polaris weapons system, according to its director, Rear Admiral William F. Raborn, is an "assured" success. Sometime this fall two submarines, each caching 16 nuclear missiles in its under-

water silos, will be on patrol in defense of the free world.

What is the meaning of the revolutionary Polaris program?

The immediate impact will be upon the budget and the relative roles of the Navy and Air Force. With 14 Polaris submarines already authorized, the Navy will no doubt try to accelerate its building plans so that it may have 45 ballistic-missile pigboats by 1965. Where is the \$9 billion these will cost to come from? Are we to raise the military budget? Should the funds be siphoned off future appropriations for the B-70 or the Titan and Missileman programs? Perhaps a battle

royal is shaping up over the respective roles of the Navy and Air Force in determining and controlling our strategic posture. A decision may have to be made on whether the marine Polaris weapons are to complement or supplant the deterrent power that currently rests with the Strategic Air Command.

More fundamental is the emergence of the Polaris submarine as a new dimension in naval power. That is why Admiral Raborn hailed it as a "new star of peace." The point was well made in a *Christian Science Monitor* cartoon on July 23. Khrushchev was drawn scanning the ocean and exclaiming: "Wowsky! What a big launching pad!"

A fleet of missile subs would be the underseas analogue of a constant air-borne alert of our Strategic Air Command. It would ring the Soviet heartland with a nuclear threat that is widely dispersed and endlessly mobile, yet almost undetectable by present techniques and hence indestructible after a sneak attack upon the United States. This deterrent menace of Polaris will become ever more threatening, of course, as our submarines learn to dive deeper and run faster, and as

the missiles themselves increase their range and carry more destructive warheads. Here then is the portent of Polaris, from the Russian point of view.

The growth of a Polaris submarine fleet could conceivably free us from the need for vulnerable land-based missile pads at home. It may someday free us from dependence on foreign bases that expose our friends to the Soviet nuclear threat. But this is no cause for joy. On July 30, Admiral A. G. Golovko, a Russian deputy naval commander, said that the USSR now has submarines "capable of dealing powerful blows . . . against objectives situated on remote enemy territory."

The admiral's boast may have been no more than grim propaganda. The probability remains that the Soviet Union has, or will soon have, its own counter to the Polaris program. We must remember that with one of the longest coastlines in the world, the United States is even more open to peril from the deep than the USSR. That bids us give a fervent "amen" to Mr. Eisenhower's words about the *George Washington*: "It is my prayerful hope that this ship will be always ready but never used."

The Leaven of Society

IN A deeply significant editorial in the July 30 *Saturday Review*, Joseph Wood Krutch discusses what he calls "The New Immorality." Starting with instances that disclose that 40 per cent of the students in "one of our largest and most honored [universities] do not believe that cheating in examinations is reprehensible," and that five out of six people quizzed in a recent poll stated their readiness to take part in rigged TV programs, Mr. Krutch poses the question whether a growing sense of "social consciousness" is not deadening a sense of personal moral responsibility. Those who see nothing wrong in cheating, he states, "would probably profess a strong social consciousness. They may cheat, but they vote for foreign aid and for enlightened social measures."

Mr. Krutch admits that he does not know precisely at which or whose door to lay the blame for what he obviously deplores as an alarming decline in personal moral responsibility. But he harbors strong convictions, for which he quotes Jonathan Swift, that "if men are no more wicked than they have always been, they seem less likely to be ashamed" of their personal immorality. This in turn springs from the relativistic philosophy that "morality means mores or manners and usual conduct is the only standard." "Socially desirable conduct," he fears, has replaced the standards of

the man of honor [who] is not content to ask merely whether this or that will hurt society or whether it is what most people would permit themselves to do. He asks, and he asks first of all, would it hurt him and his self-respect? Would it dishonor him personally?

One may perhaps cavil a bit with Mr. Krutch and distinguish that a man of honor who is also a religious

man will ask first of all whether such and such an action would be a violation of God's law. But certainly Mr. Krutch is nobly stating a profound principle when he maintains that

participation in a group . . . is no more important than the ability to stand alone when the choice must be made between the sacrifice of one's own integrity and the adjustment to or participation in group activity.

But there is a conclusion to his thought that Mr. Krutch does not make. The man of honor who stands on his convictions and will not compromise his integrity is not merely standing out against the group—he is actually leavening the group; for there is no such thing as purely private morality. Individual morality, no matter how hidden and apparently unimportant, is always by its very nature a *social* action. Even the most intimately private prayer and penance are, as our Lord tells us, lights that "shine before men" and impel them to the social action of glorifying their "Father who is in heaven."

Mr. Krutch is on the threshold of this aspect of Christian teaching when he gallantly proclaims:

If one person alone refuses to go along [with the "mass man of the future"], if one person alone asserts his individual and inner right to believe in and be loyal to what his fellow men seem to have given up, then at least he will still retain what is perhaps the most important part of humanity.

Only one step more is needed to crown this challenging thought: such a man does not retain "what is most important" for himself alone. He retains it *for society*. The noble man, the good man—above all, the saint—is the truest citizen.

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Rational Life in Outer Space?

Daniel C. Raible

AT THIS VERY MOMENT, it is quite possible that somewhere in space, a billion or so miles from here, another human being is wondering whether or not human life exists on any of the other heavenly bodies which he sees in the sky. This may seem a bit preposterous, but it is definitely within the realm of possibilities.

Just a little over four hundred years ago most men were convinced that the earth was the center of the universe. The stars were considered to be fixed heavenly bodies embedded in a dome which surrounded the earth and rotated once a day. Between this dome and the earth, the sun, moon and planets turned about the earth in independent orbits. A Greek astronomer, Claudius Ptolemy, had enunciated this theory in the 2nd century of the Christian era, and it held sway for 14 centuries. Then, in the beginning of the 16th century, a Polish astronomer, Nicholas Copernicus, hesitantly (he had kept his manuscript, *Concerning the Revolution of the Celestial Spheres*, hidden for 36 years) proposed his revolutionary theory that the sun rather than the earth was the center of our planetary system!

What would Copernicus and his contemporaries think of the universe as it is delineated for us by today's astronomers? Without the shadow of a doubt they would stand aghast at the marvels revealed through the eye of the giant 200-inch telescope on Mount Palomar.

Our earth, one of the smaller of the nine known planets circling the sun, has only one three-hundred-thousandth the mass of the sun and is about 90 million miles distant from it. The sun, in turn, is one of the smaller stars in the midst of a 100-billion-starred galaxy known as the Milky Way. Some of the stars of this galaxy are as much as 54,000 light years (a light year is the distance traveled by light in the course of a year or, in round numbers, 6 million million miles) distant from our earth.

But these figures assume an air of insignificance when we focus on the further evidence of astronomy. Our galaxy, the Milky Way, is all but lost amid a billion or more such galaxies in the known universe. The Harvard astronomer Harlow Shapley estimates that, all in all, there are at least one hundred thousand million billion stars (100 followed by eighteen zeros) in the universe as it can be searched by present-day telescopes.

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The same scientist estimates that about ten per cent of these stars resemble our own sun in size, luminosity and chemistry.

Still another possibility, indeed a most intriguing one, must be considered. What of other possible universes? There is no reason to limit God's creative activity to one universe. Infinite, all-powerful, all-good, God could create a new universe every second, each one more perfect than the preceding. Such theorizing may seem absurd to some, but I for one find it most appealing and consonant with God's goodness, power and infinity.

At this point, another question suggests itself. Do any of these countless stars perhaps have one or more planets which are comparable to our earth? Until rather recently it was thought, as astrophysicist Otto Struve says, that "our solar system was the one happy accident" in the sense that it alone had planets. In virtue of recent studies, however, some scientists hazard the suggestion that there may be literally billions of planets within the limited confines of our Milky Way galaxy, not to mention the billions of other galaxies or other possible universes.

POSSIBILITY AND PROBABILITY

What does all this lead to? Simply this: as far as science can determine today, there may be anywhere from 100 million to 100 billion planets in the known universe suited to human habitation. There is, of course, no proof as yet of any human life except that on our own earth; but the possibility exists. Perhaps it is not too much to say that the *probability* exists.

Let us suppose for the moment that human life does exist outside our own planet. Perhaps there is another race of men; perhaps there are billions of such races. What are they like? Are they related in any way to us? How has God treated them? Have they been elevated to divine sonship? Have they been redeemed if they fell from some supernatural state? If so, in what way?

Be it noted again that we are limiting our consideration to the existence of human or rational life. Sub-human life does not concern us, because it has no eternal destiny. Nor does angelic life concern us, since angels, being completely spiritual creatures, have no need of a material habitation.

Would rational creatures inhabiting a planet billions of miles from our own have to resemble us? Substantially, yes; accidentally, no. To qualify as human beings they would have to be composites of spirit and matter;

but in their bodily formation they could be as different from us as an elephant is from a gnat. Even though we may stand in awe of the marvelous design and functioning of our own human body, we dare not think that God can be limited to any one pattern in forming a human species. Just as He could go on creating one universe after the other, each differing from the other, so He could create billions of human races each unique in itself. One might let his imagination ramble on and on, conjuring up possible human races differing from ourselves. Here are a few examples: a race of human beings who fly rather than walk; another race who communicate with one another mind-to-mind, without the intermediary of speech, by using some form of advanced extrasensory perception; still another race so endowed that its members need eat only once a year and sleep only once every five years; and so on ad infinitum.

Where would these space creatures come from? That sounds like a logical choice for the next question. Ultimately, of course, their origin must be traced back to the creative act of God. But many questions still remain unanswered about any hypothetical race in space. Can the race be traced back to one common parent as ours can, or does each member of the race come into existence by a separate creative act on the part of God? If the former alternative is true, was the first parent the result of a long evolutionary process in which animal life was gradually prepared for the changeover to a rational life that was brought about by the infusion of a rational soul? Is the race native to its planet, or did it migrate there from another planet as we might migrate from one continent to another? This last possibility is not as preposterous as it may sound. Some of our scientists are even now predicting that man will eventually harness light and be able to travel at its speed. As we will see later, our imaginary race may have powers vastly superior to ours; for them, interplanetary travel could be as conventional as our crossing the ocean. Another interesting aspect of their origin would be the age of the race. Is it only a few hundred thousand years old or does it stretch back billions of years to the dawn of creation? Or is it just in its infancy, merely a hundred or so years old?

THEOLOGICAL ASPECTS

Even more intriguing than the question of its origin would be the question of the nature of the imaginary race. Since we have already presupposed that it is human, it follows that its members would be composites of spirit and matter, of soul and body. As such, in view of what we know of God and the soul's immortality, it would follow that they were created for two purposes: to give honor and glory to God and to live forever in some kind of happiness. But that doesn't settle the matter. Theologians commonly hold that it would have been possible for God to create mankind in one of four different conditions. These same possibilities would hold for other races as well.

First of all, God could create a human race in a state of *pure nature*. In simple words this means that such

beings would enjoy all those qualities which are proper to a rational animal as such but would have no additional gifts. Such beings would have all the intrinsic weaknesses of human nature and none of the aids proper to us who have been elevated to a supernatural order and given supernatural assistance in abundance. Specifically, their happiness in eternity, if they remained faithful to God, would consist in a natural possession of God—that knowledge and love of God which we describe unbaptized infants as enjoying after death. They would never have been favored with divine revelation. Their guide and signpost in attaining their destiny would be only the natural law of God as proclaimed in creation. They would have no such supernatural helps as the Mass, the sacraments, or the Church. Added to these deficiencies would be the woes that flesh is heir to. Knowledge would be achieved only piecemeal and at the expense of great effort; the powers of the soul would be in continual conflict with the desires and needs of the body. They would be subject to all manner of sickness and accident as well as old age. Finally, their period of probation would be ended with the separation of soul from body—the dissolution of death. Such, in general, would be the lot of a race of men created in the state of *pure nature*.

PRETERNATURAL GIFTS

The second condition in which God could create a human race is referred to as that of *integral nature*. Creatures in this condition would share with those in the state of *pure nature* a common *natural* destiny and natural means to achieve it. However, they would be raised above the first class in that they would enjoy several preternatural gifts, gifts which are not due to human nature but which are common to angelic nature. For example, they might enjoy infused knowledge (they would literally be born with extensive knowledge and would find the acquisition of further knowledge easy and enjoyable); they might be preserved free from every kind of sickness and accident, and from old age; they might be blessed with harmony and concord in the working of their bodily and spiritual faculties; they might be spared the ultimate dissolution of death, passing to their reward at the end of their time of trial as peacefully as the sun sinks below the horizon at the end of day. They might possess all these preternatural gifts or only some of them in any of various combinations that are limited only by the omnipotence and providence of God.

A race such as this, endowed with infused knowledge, would in all probability be far in advance of us in the understanding of physical laws. Knowledge that our race has acquired only by centuries of trial and error, by happy accident or by persistent, dogged effort would come to these people effortlessly. They would be far ahead of us in the exploration of the universe. It is from their ranks that immigrants to different planets might have come.

The *supernatural state* is the third possible condition in which God might create a race of rational, material beings. Characteristic of this state would be the fact

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that the creatures would be elevated, either at the moment of creation or shortly thereafter, to a condition surpassing absolutely all the natural needs and powers of any existing or possible creature. To put it in other words, it would be that condition in which the Creator would freely bestow upon the race privileges which partake of the nature of the divine. Those so favored by God would be given a supernatural destiny—seeing, knowing and loving God as He sees, knows and loves Himself—which would exceed immeasurably in value and grandeur the natural end of any rational being. In order to be able to fulfill this exalted destiny, they would be furnished with a new type of life, a supernatural life—we commonly refer to it as sanctifying grace—which would radically change their souls and make them capable of quasi-divine acts. Over and above this they would be the beneficiaries of special divine revelations apprising them of their destiny and they would receive supernatural help in their daily lives—actual graces enabling them to preserve and develop their quasi-divine life. Any or all of these supernatural gifts could be lost by infidelity on the part of the race.

STATE OF INNOCENCE?

If God so wished, He could limit His gifts to this imaginary race to those of the supernatural order. Members of such a race would still be subject to the ills common to natural man: ignorance, sickness, accident, old age, struggle between the spirit and the flesh, and, finally, death. But if God were to grant to some race a combination of the benefits of the state of *integral nature* (preternatural gifts) and of the gifts of the *state of supernature* (supernatural gifts), then we would have the fourth possible condition—that of the *state of innocence*. As a matter of fact, this is precisely the state in which Adam and Eve lived before their sad fall. Had they remained faithful to God, our first parents would have enjoyed a relatively carefree life. There would have been no disease, concupiscence, ignorance or death; after a period of probation they would have passed painlessly into everlasting happiness. Moreover, they would have handed on to their descendants the same supernatural and preternatural gifts which they themselves possessed. If other races of humankind exist, it is not at all impossible that one or more of them are in this fourth state. If so, they no doubt have civilizations and cultures which far outstrip our own; for they are not encumbered with the drawbacks that beset mankind. Illiteracy, crime, juvenile delinquency, hospitals and asylums would be unknown to them.

But suppose that, instead of passing their test and remaining faithful to God, a race of men in the *state of supernature* or in the *state of innocence* followed the lead of Adam and Eve and rejected God by serious sin. Then what would be their condition? Here again there are various possibilities, dependent upon the will of God. God could have left them in their fallen state, bereft of all their supernatural and preternatural gifts and forever unable to attain their supernatural end. This, however, seems quite improbable when we take

into consideration the infinite mercy of God as manifested in His dealings with our own race. If, on the other hand, God decided to redeem them, He might have done so in any of a variety of ways.

It certainly would have been within His power simply to forgive the transgression and re-elevate the race to its previous dignity. Or again, He might have demanded merely a partial satisfaction for the offense. This might have been accomplished by one or more representatives of the race. Were He, however, to demand a satisfaction commensurate with the offense, it would have been necessary for God Himself to become man and atone for the sin of the race. Sin, an offense against an Infinite Being, is in a sense an infinite evil and cannot be fully atoned for except by an Infinite Atoner. We might compare the situation to that which would eventuate if a private citizen were to insult the supreme ruler of a foreign country. No amount of apology from the private citizen would expiate the offense; only a personal apology from the citizen's own chief magistrate would atone for the injury. As we know so well, God resorted to this method of incarnation in order to redeem our own fallen race.

Would the redemption of another race by a God-Man necessarily have to be carried out exactly as ours was? By no means. Here again everything would depend upon the will of God. Since any free act of a God-Man—a mere sigh, a tear, a breath—would, as an act of infinite worth, be more than sufficient to atone for all the sins of any possible race, it would not at all be necessary for Him to undergo the privations, poverty, rejection, suffering and death by crucifixion that Christ endured for us. In His own inscrutable wisdom God might decide to use another method in redeeming another race.

Another aspect of redemption that would depend entirely upon the will of God would be the number and kind of gifts which God would return to the race. In the case of our mankind, He willed to return only the supernatural gift of sanctifying grace, without the preternatural gifts of infused knowledge, freedom from concupiscence (perfect control of the will over man's lower faculties) and immortality. Another fallen race He might treat differently, by returning both the preternatural and the supernatural gifts.

INCARNATIONS AND REDEMPTIONS

At this point a very interesting speculation is apropos. Let us suppose for the moment that God intended to demand adequate satisfaction from the fallen race. That would necessitate that God become a member of the fallen race in order to redeem it. Could it be the same Second Person of the Blessed Trinity who became incarnate for our salvation? Yes, it would be possible for the Second Person of the Blessed Trinity to become a member of more than one human race. There is nothing at all repugnant in the idea of the same Divine Person taking on the nature of many human races. Conceivably, we may learn in heaven that there has been not one incarnation of God's Son but many.

Now for a further question. Could either the First

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Person or the Third Person of the Blessed Trinity become incarnate in order to redeem some fallen race? It is extremely interesting to note that St. Thomas Aquinas touched upon this question in the 13th century. He did not specifically propose it in the context of other races of human beings, but simply speculated as to whether or not the Father and the Holy Spirit could become man. His answer was an unqualified *yes*, even though he did present arguments which would seem to indicate the propriety of God the Son doing so.

By way of summary we may say that science offers definite arguments for the possibility of the existence of races of human beings on planets far from our earth. Theology goes a step farther in apprising us of the various possible states in which such a race might be. After adding together the data of science and theology, we end up with a grand total of ifs, ands, and buts. But such speculation about imaginary races on far-off planets surely makes for interesting use of man's reason

besides opening to us new vistas of the power, infinity and majesty of God, as well as new avenues of appreciation for the wisdom of the Hebrew poet who wrote: "I 'vok up at those heavens of thine, the work of thy hands, at the moon and the stars, which thou hast set in their places. What is man that thou shouldst remember him?"

Will we ever know, short of revelation and on this side of eternity, whether other races exist? Some scientists, interested in this possibility, have set up electronic equipment in a small West Virginia valley surrounded by the Allegheny Mountains in an attempt to monitor any possible attempt at intercommunication with us on the part of a race out in distant space. We can only hope that such a farsighted experiment may eventually succeed despite the almost insuperable odds against it. In all probability, however, we will have had our many questions answered in eternity before science learns the answers by patient investigation in this mortal life.

View From the Reviewing Stand

Doris Grumbach

TEN YEARS AGO I climbed to the eminence from which (it has sometimes been said nastily) I condemn books. Like all persons with literary pretensions, I tend to parse my life into periods, and these ten years, upon which I would reminisce now, compose the period of the restive reviewer. Let me explain.

In 1948 I was full of brand-new apostolic ardor. I was newly made a Catholic, and I put my strong feelings of gratitude into an article and sent it off to the only Catholic publication I had ever read, *AMERICA*. From this beginning I began to review books, first for *AMERICA*, and then for a variety of Catholic publications. For one of these I was a full-time reviewer, writing an average of 15 reviews a month for two and a half years. Others sent me books on occasion, and in three years I had become fixed into the period of the modern American and British novel. How this came about is still a mystery to me. To each of these publications I had replied, when queried about my area of competency, that my forte was medieval literature with emphasis upon the 14th century and Geoffrey Chaucer. Perhaps it was inevitable and natural that I should therefore be called upon to write authoritatively on modern fiction.

In ten years I have reviewed 302 books. This week, at great cost to my ego and pride, I have reread all the reviews of these books. I find that 1) in most cases,

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when I reviewed a mediocre book favorably, I erred seriously on the side of charity; 2) in some cases, when I used most of the space for "summing up the plot," I accomplished nothing except an inadequate précis and an unbalanced evaluation; and 3) in the very few cases where I had the courage to stick blindly to my principles and dissent rigorously, I wrote the best criticism and the most readable review. I find myself firmly in these few reviews. The others are a vast collection of borrowed catch phrases and critical clichés—polite letters of commendation which sound dangerously like direct quotation from the book jackets. "The interest of the mind of the individual reviewer is everything," says Elizabeth Hartwick in a recent obituary on the art of reviewing (*Harper's*, October, 1959), and I wonder if this attitude of the reviewer is not what is missing when we substitute the easy platitude and the benevolent "good notice" for vigorous, difficult, unpleasant criticism.

I do not claim that, on this evidence of mine, one can draw up a substantial list of critical tenets. But I find myself in agreement with Miss Hartwick's general points. More often than not the colorless, faint, bland praise ("democratic euphoria") of the usual review, or the ineffectual listing of contents, or, worst of all, the lack of informed technical criticism make most modern criticism useless, effectless activity. The *New York Times* and *Herald Tribune* Book Review sections on Sunday are prime examples of the listless state of reviewing today. Promptly every Sunday one book is installed as "definitive" or "superb," a dozen are hailed as "first-rate," twenty others are given "sweet, bland

commendation," and are "born into a puddle of treacle" (I am using Miss Hartwick's phrases). Just as promptly the great majority disappear into everlasting oblivion.

This state of affairs is, sadly enough, equally true of the general Catholic press. Christian humility is a great virtue but not, it seems to me, when it becomes the habitual attitude of the book reviewer that the printed word is sacrosanct. "The brine of hostile criticism" (Miss Hartwick serves me again) would be greater charity to the writer, if it were accompanied by documented evidence of specific failures, if it dealt with concrete examples of stylistic weakness, character defects, plot incoherence, etc. And what is more, the reader would be accurately guided away from the second-rate, the transitory and the pretentious. He would be able to choose the best books with confidence, knowing from the clarity of the critical words that the books are worth his time and money.

We in the Catholic press are often guilty of a deeper failure. We tend to treat works by Catholic writers with an added meed of kindness: a poor novel by Waugh has a critical edge over a parallel novel by a non-Catholic writer, and a fourth-rate piece of prose by G. B. Stern takes most of us in, as we fall willingly into that special slough of praise reserved for articulate converts. We approach all pietistic and spiritual writing with the same suspension of judgment that the writers themselves bring to their subjects, and rarely do we deal with written words on spiritual subjects as if they were prose constructions as well as right-minded thoughts. As a result, in Catholic reviewing there is rarely the impress of an individual mind dealing distinctively and memorably with a book at hand. We have almost no critics, we have only an amiable and indistinguishable group of adequate plot-summarizers liberally equipped with useful terms like "intensely interesting work" and "fills a need" and "authentic," "gripping," and on and on.

Recently in *Harper's* (March, 1960) Stark Young discussed the art of theatre criticism and concluded that on the whole it was valueless to the theatre professional: "It seldom affords any suggestion of anything technical, anything that implies taking the stage as an art or craft in the same sense as we take music or painting." This is equally true of reviewing, and until the professional reviewer learns to approach his task with a scorn for the cliché and the easy dismissal, and to acquire a concern for exact, documentary analysis and conclusion, his writing will be as valueless as most of the books he is given to evaluate.

A MIND IN ACTION

As often as one states the necessities for critics, one is constantly pulled back to the initial point, that good criticism has always been the result of an interesting, well-stocked, trained and often eccentric and original mind dealing in disciplined prose with the book assigned to it. Amid the welter of colorless, gentlemanly reviews in the *Sunday Times* this year only one impressed me enough to clip. It was a review by Aubrey Menen of John Berry's *Krishna Fluting*. Despite Mr.

Menen's wonderfully blunt treatment, the book went on to win a National Book Award. A part of Menen's summary is this:

The principal character is a young man who is half Pennsylvania Quaker and half Hindu. He is a poet. He is writing an epic. He has, says Mr. Berry, "virile hair on his toes." He is—naturally—very amorous and early on in the story he makes advances to a local woman "by sitting on her legs and leaning back on her as if she were a mat." He is not always so delicate. A little farther on we find that "from head to foot he pounded her with a sandal, weeping at the violence he was doing to them both." (That is, the lady and himself, not I believe, the lady and the sandal, though it might be, since Mr. Berry is fond of symbolic passages.) He is a man of strong but complex emotions. Looking at himself in a mirror, he "poured whiskey and drank it neat, shuddering; then half a tumbler, not shuddering." "The fact is," writes Mr. Berry, "that he found himself infinitely attractive."

There is a good deal more of this nonsense, all carefully collated by the reviewer. (I took the trouble to read the book so that I would feel free to quote the review I so much admired.) The result is that, prizes or not, after reading Mr. Menen's review, one would find it hard to take seriously this pretentious novel.

WHAT REVIEWERS NEED

I do not wish to imply that all good reviews are derogatory, although so much of what comes into print is so obviously worthless that it is logical to expect more uncomplimentary reviews than there are now. Nor do I feel, as I look back on my own yellowing pile of clippings, that reviews ought to be literary productions entirely on their own, fine prose without reference to the purpose of the review. The answer must lie somewhere in between. The review needs to stand alone (rather than to lean upon the book jacket) as a distinct and literate judgment. The reviewer needs to overcome his instinctive awe of the work at hand and his humility toward it merely because it is in print, and reject his sense of inferiority about his own role in literature even if it has been bred in him by centuries of writer's scorn. Samuel Taylor Coleridge, in his *Lectures on Milton and Shakespeare*, wrote: "Reviewers are usually people who have tried their talents at one or another [type of writing] and have failed; therefore they turn critics." Joseph Addison wrote that it is ridiculous for a reviewer "to criticize the works of another if he has not distinguished himself by his own performances." The reviewer needs to cultivate an obliviousness to this view; to regard his profession as creative and necessary. If learning, as Aristotle has pointed out, is painful, so is good criticism.

At the same time the reviewer needs a large measure of Emerson's self-reliance. His reliance upon his private view, informed, educated and tested as it should be, must be almost egotistical. Without this attitude his reviews become what we have been deplored: "the mush of concession" (this is Emerson's phrase) and the primrose path to the perdition of pale praise.

Royal Road to Chartres

Robert J. O'Connell

A BRIGHT, HOT sun shone down on the pilgrims around me as we rounded the Gare Montparnasse. My first glimpse was of a mob of students lining the Rue Vaugirard. The last stragglers of the preceding group, called Route Topaz, were trooping into the station. That meant the thousand still waiting belonged to our group of the pilgrimage, Route Amethyst. Almost all in hiking attire, they clustered round their chapter emblems beguiling the time with talk. Each chapter was theoretically broken down into ten teams of five, and just looking down the long street at that buzzing crowd, it was hard to imagine that six such "routes" were going that day, and that the following weekend would see a second wave start out in comparable numbers. Indeed, each year (depending on weather and other factors) some 15,000 students make the pilgrimage to Chartres.

No doubt it was a bit *à la mode*, and therefore all complexions and mentalities were represented—the fervent, the Catholic Actioneers, the tepid, the doubters, even some out-and-out unbelievers. Péguy himself, that strange figure whose ambiguous history is at the root of the Chartres pilgrimage, casts a shadow large enough to envelop them all. And, after all, a convivial hike of some 40 or 50 kilometers along those flat roads of the Beauce all aflower with early May—what more could a young student ask?

This was my first meeting with our chapter. Circumstances and malevolent chance had made it impossible for me to be present at their preliminary briefings, which were aimed at preparing the discussion of this year's theme, "The Priest and Us." Well, that topic should cause some minor explosions, given the position of the clergy on the French scene. Is the priest just a member of a caste, separated by privilege and taboo from ordinary humanity? And if Christ was admittedly the only priest in the fullest sense of the term, of what use is this cassocked creature of breviary and celibacy and all the other apparatus of clericalism? And if the faithful themselves are a priestly people, how does that fit in with this apparent relic of medieval and pre-medieval society? It was almost disconcerting to see how much the literature aimed at nourishing the discussion seemed calculated to sharpen every arm the critical intelligence of the French *universitaire* could lay hold of. Just two or three clever unbelievers in the

FR. O'CONNELL, S.J., a graduate of Holy Cross College, made his theological studies in France. He now teaches English at St. Peter's College in Jersey City, N. J.

group, I thought, and this would turn into quite a circus indeed!

At last came the departure signal, and off we wound into the trains waiting to take us out to the edge of the metropolis, where the columns could snake along side roads without tying up the main auto routes. The train ride allowed for some introductions, too, but, in spite of that, the atmosphere seemed somehow reserved, almost distant. Then we arrived at Epernon; there was a blessing of the group and their emblems; and the route to Chartres stretched out before us.

The first portion of each stage was devoted to discussion. The group chaplain flitted from team to team, inciting, encouraging, sharpening a point here and there, trying above all to assure that openness was the rule—the minimum of orthodoxy could be assured later. An hour or more of this and we arrived at our first brief halt. Out came the canteens, the oranges and lemons, and all at once it was apparent that the original reserve was beginning to evaporate. The first marks of that strange fellowship among the Chartres *routiers* started to show. Someone had brought too many oranges, too much water or tea, and wanted (naturally!) to lighten his pack—anybody have some? Chocolate, Père? These almonds you'll find good against thirst. Do have some! The budding intellectualism of the discussion gave way momentarily to banter and smiles and an easy camaraderie. The magic was beginning to operate.

The second stage was devoted to meditation. A few themes for reflection, and off we went. This time the chaplain hung back in case any of the lads wanted to confess en route. Some forty minutes of this, and the chapter leader led us in the Our Father. Then we sang the rosary—*Je vous salue Marie . . .*—to a marching air, and soon we had come to our halting place for dinner.

Once we had settled in the shade, the work of blazing sun, hot roads and heavy packs made itself felt. The first blisters began to sting, the news that water was available was hailed with parched enthusiasm, and, in spite of fatigue, a friendly rivalry set in to see who would go and fetch it for the group. Dinner over, the time came for "chapter"; a report from each team on the issues raised in their discussion, the questions they proposed to the chaplain, then the latter's replies. (Where was this religious eggheadedness? These youngsters were talking about life! And the doubters, why something was bothering them, there was something they wanted to see!)

The sun was kinder now, the evening cool and melting into night as we trudged off for Esclimont and the

spacious grounds of the chateau where the vigil service was to be held. Here, especially, the organization of the pilgrimage made itself felt; it was not over-organized, but remarkably adequate to an almost impossible situation. Places were marked for each chapter's packs and for the hearing of confessions for both girls and boys. In the flat center of a natural amphitheater, a huge canvas, floodlit and gracefully stretched on guyed poles, hovered like a great white bird over the altar. Hymns and chants and readings, a polyphonic choir excellently trained, light and dark, candle and torch and vestment all blended into a symphony for ear and eye and—the lines for confession and Communion seemed to say—for the heart as well. We were at one of the high moments of the pilgrimage, a moment when its religious core was laid suddenly bare. The last doubts began to wither; these youngsters were not just off on a weekend hike.

Hours later, as I tossed to find a comfortable position in a sleeping bag that was laid almost directly onto concrete, any residual doubts were gone. One didn't march some fifty or so kilometers only to spend an all but sleepless night, unless there was something deeper to this thing than mere fashion or fellowship. The next day, Sunday, confirmed that impression again and again.

The early morning sun soon turned from warm to hot. As the march wore on, with discussion leading into meditation, a certain gingerly quality in everyone's walk became more and more manifest; the blisters, so methodically punctured and taped the night before, had taken up their work again. The halt for lunch was welcomed. Then our road wound into the blazing eye of the afternoon sun. Again and again a boy would be seen carrying two packs instead of one, while a protesting girl hobbled alongside remonstrating for the right to carry her own burden. We had stopped at noon in one of the few bits of forest shade discoverable in

that portion of the Beauce, but for the afternoon stop there was little such comfort.

Dinner, chapter and a few final thoughts for the last stretch all took place practically full under the cruel sun. Still there was no complaining; even the joking references to blisters lacked the slightest tinge of the dramatic. And suddenly it dawned that in a single day's time the group had insensibly become a unit, welded at a depth of unspoken understanding that few could understand and that no one alluded to. The doubters still doubted, yes. Their contribution was almost invariably an objection, a note of skepticism, a tired "Oh, Père, those are fine words, but . . ." The others listened, patiently and without resentment, with no desire for cheap dialectical triumphs. This was a pilgrimage, a time for another kind of action, another kind of thought.

It was appropriate that the last lap came after discussion and chapter on the priesthood of the laity, for that last lap was the pure stuff of sacrifice. Now the moment for reflecting on that sacrifice was past. Dead ahead into the declining sun the column moved with sweat and fatigue and discomfort and sometimes naked pain. Minds had lost their edge; voices more sighed than sang the Aves; packs changed hands; arms wound round some slogging figure that refused to drop out so near to the goal. And yet, how often, when two glances accidentally met, there was that sudden, spontaneous smile!

Thank you, students of Paris, for that image, and for that résumé of the twilight journey we call the Christian life! From the sanctuary on which our hearts were set streamed a love that drew us all together at the same time it drew us on. When the spires of Chartres rose slowly over the purpling fields, and the greeting went up from a thousand throats—*Salve, Regina!*—which of us would have guessed there was that much spirit left in him?

BOOKS

Did You Ever See a Dream Walking?

THE SECRET OF DREAMS
By Pedro Meseguer, S.J. Newman. 232p.
\$4.75

A book on dreams by a Jesuit author is itself worthy of note, but when, in addition, the author is an authority in his field and is a psychologist, a theologian and the winner of the Spanish Psychological Society's Sangro prize for his book, then his work commands added attention. Besides, Fr. Meseguer tells us that many dreams that seventy years ago would have been dismissed as nonsense or enigmas can today be

turned to spiritual advantage with adequate knowledge of the technique of interpretation.

Man, who sleeps and dreams away one-third of his life, has never quite known what to do about his dreams. Cautioned about them on one hand, he reads of prophetic dreams in the Scriptures on the other. For centuries dreams were in bad repute, due mostly to the superstitious and occultist use made of them and the fact that their absurdities could not be explained. Modern depth psychology and its ideas have changed that and have done

much to rehabilitate the dream function.

Theologians and spiritual writers, Fr. Meseguer notes, have been interested only in prophetic dreams or in those that serve as vehicles for divine communication or diabolic suggestion. "Natural dreams," he states, "have generally been treated with either complete silence or the gravest suspicion as a senseless and dangerous business."

From the time of Hippocrates ancient medical treatises advised the observation of dreams as a means to diagnose and forecast the course of physical illnesses, for they were known to be an expression of physical states. St. Augustine was deeply occupied with dreams and with dream-like states. He believed that some dreams are meaningful, others not. They can be versions of either a physical state or a

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mental situation. Thus he admits the psychic import of dreams, anticipating one of the clearest revelations of modern psychology—the power of the dream to inform the dreamer of his over-all state.

There is no question about the excellence of this work. It is broad and authoritative and its range is from Assyria and Babylonia to modern-day Freud and Jung. It is tightly packed with data and with well-reasoned explanations of the material at hand. The author is critical when he has to be, but always fair. Theology, he thinks, has been weakened by overstressing rational elements to the detriment of other more hidden and indefinite forces in man.

Fr. Meseguer has no hesitation about discussing difficult subjects. Telepathy, angelism, demonism, prophetic dreams, dreams and chastity, apparitions of the dead in dreams—all of these are touched upon intelligently and with clear insight. There is a minimum of professional jargon in this fascinating book—it is comprehensive, yet restrained, and spiritual directors, psychologists, physicians and educated laymen would do well to read it. It is a Catholic Book Club selection.

FRANCIS J. BRACELAND

Humanism and Technology

WORK AND EDUCATION

By John W. Donohue, S.J. Loyola Univ. Press. 238p. \$4

The recent revival of Russian activity in polytechnical education is but one of a series of on-again-off-again moves which can be traced back more than a century at least. Karl Marx, the *fons et origo* of the work-school combination from the Communist standpoint, derived his ideas from French and English predecessors. They, in turn, drew upon earlier thinkers throughout history. The doctrine of *orare et laborare* may also be cited as a pertinent idea in this connection.

Fr. Donohue's study, subtitled "The Role of Technical Culture in Some Distinctive Theories of Humanism," analyzes not only the Marxian attitude toward work-study, but also the attitudes of John Dewey and Christian humanist thought. The *homo faber* of communism, the *homo sapiens* of humanism, and the pragmatist equation of the two are contrasted in this volume, which is based on the author's Ph.D. thesis submitted to Yale University.

Those who are convinced that Cath-

olics are customarily out-and-out critics of Dewey will find in Fr. Donohue's book an appreciation of the American educator.

The author states that Dewey "became widely misidentified with a spirit of soft pedagogy and neglect of vigorous intellectual training; but he himself had actually put development of reflective thinking as the chief aim of formal education. . . ." Dewey also comes off well vis-à-vis Marx: the former "would not subscribe to Marx's notion of engaging school children in formal industry for the sake of economic gain," but rather "in the educational virtualities of work activity freed from the constraints of the profit motive." Work of an anti-educational nature was taboo, according to Dewey. To Marx, work was "the basic and ultimate human activity"; but according to Dewey's way of thinking, "in and through work something more precious and more fundamentally human finds expression: the desire to live in co-operative friendship with others."

There may be an occasional analogy among the Marxist, pragmatist and Thomist views, but the distinctions are many. Christian humanism aims to provide education for work and through work. Education for work "aims to equip young people with religious and ethical appreciation of the nature and dignity of labor as well as with some recognition of the challenge imposed by the ambiguities enveloping many occupations in the contemporary world." By the nature of things, such aims are alien to both the pragmatist and the Marxist.

Fr. Donohue has succeeded in providing a lucid analysis of the philosophical framework of the question of work in education. One might also wish for an equally enlightening historical context.

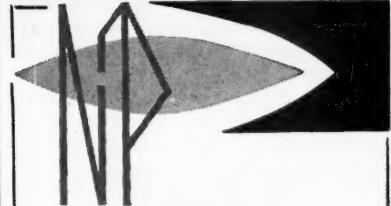
WILLIAM W. BRICKMAN

Rule, Britannia

DECISION AT TRAFALGAR

By Dudley Pope. Lippincott. 381p. \$5.95

As any English guidebook will tell you, Admiral Viscount Nelson, Britain's most celebrated naval commander, was the man chiefly responsible for destroying Napoleon's hopes of sending an invading army across the English Channel. In 1805, at the battle of Trafalgar, he defeated the French and Spanish fleets, but was mortally wounded in the conflict. His flagship, *Victory*, in which he met his death, is preserved in dry dock at Portsmouth, Hampshire, and visitors are admitted on board.



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Nelson was buried in St. Paul's Cathedral, as was the Duke of Wellington, the commander of the British army at Waterloo.

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Mr. Pope tells the story of the year of Trafalgar, the story of Napoleon and Pitt, and of the ordinary British folk who faced the threat of invasion. The sailors who actually fought the battle lived on hard salt meat and were flogged for the slightest misdemeanor. Yet on the eve of Trafalgar, Nelson convinced these men that they were worth three Frenchmen or four Spaniards.

The battle itself was an exciting business. Mr. Pope gives us a remarkable close-up of the action as it was seen through the eyes of the contending British, French and Spanish seamen, frequently using their own words. We can almost hear the shattering broadsides, the crashing of the big sailing ships, a British band striking up "Rule, Britannia," the roar of shot cutting into a mainmast, and the slash of newly sharpened cutlasses in the hands of a boarding party.

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THE IMPORTANCE OF UNDERSTANDING

By Lin Yutang. World. 494p. \$6

This translation of a carefully selected anthology of masterpieces of Chinese literature, both classical and modern, is a much expanded volume in both scope and treatment of one of Dr. Lin's earlier works, *Gems From Chinese Literature*.

A hundred and seven pieces are grouped under such headings as: human life, love and death, nature, women, art, literature, ancient wit, wisdom and Zen. Although some selections (such as the prefaces I and II to the *Western Chamber* and the preface to *Shihuchuan*) have already been translated into English, most of the book consists of masterpieces of the highest literary quality which have never been rendered into the languages of the West.

Dr. Lin, a brilliant poet and writer recognized in both Chinese and Western literary circles, is the author of more than 30 books. His last one preceding this translation was his philosophical work *From Pagan to Christian*.

The translations are superbly done with lucidity and richness. The brief introduction to each piece is a valuable assistance to the reader and the occasional footnotes are particularly enlightening. In reading this volume, one becomes intimately acquainted with the literary genius of such writers and poets as Su Tungpo, Li Po, Po Chui and others who rank among the world's greatest authors. Chinese philosophical thought, customs and wisdom are fully explained through the medium of these masterpieces.

These exquisite translations will give not only fuller understanding of the Chinese way of life with all its tragedy and pathos but will also provide intellectual satisfaction for even the most discriminating of readers. Here is a work which can be recommended to both the ardent reader and the casual peruser as a sure literary vehicle to intellectual enjoyment. JOHN B. TSU

MEMOIRS OF WORLD WAR I

By Brigadier General William Mitchell. Random House. 312p. \$5

One of the most controversial officers the U. S. Army has ever had here tells his own story. Yes, "Army"—because from 1917 to 1918 he was in the Army, though he apparently resented it—thinking even then that there should have been a separate Air Force. And there's the rub.

The data here assembled was originally kept as events happened. But this book in diary form took shape after the author had been court-martialed for insubordination, sentenced to a suspension from rank and command for one year, and had resigned in a huff.

Air men of today have made a martyr of "Billy" Mitchell. The fact is that he—and his Air Force of postwar days—were the victims of the pacifist and economy era under Coolidge. The principal difference between Mitchell and others of his postwar times was that Mitchell represented a newly developing force, that he had always been an individualist, and that he came from a moneyed family and was sufficiently well-heeled to be independent and defiant of authority without calamitous personal results.

The book is full of argumentative remarks about the value of an independent air force, about the general incompetence of almost every "regular" officer, whether a non-flier or not—though there is always a good word for Gen. Hunter Liggett. The book is also full of egotism. The general brags of flying exploits. He boasts that he knew the countryside of a certain portion of France better than any other man, Frenchman or American, flier or non-flier. He thought anti-aircraft gunners "worthless." He thought war on the ground to be an "obsolete system"—and did not live to see the conquest of northern Europe in 1944-1945 by ground forces aided by air support.

The book is useful, but it is far from objective. Neither is it gospel, except to Air Force fanatics. ELBRIDGE COLBY

UNIONS, MANAGEMENT AND THE PUBLIC

By E. Wight Bakke, Clark Kerr and Charles W. Anrod. Harcourt, Brace. 650p. \$6.50

Strictly speaking, it is impossible to review an anthology. About all the critic can do is to pass judgment on the wisdom of the choices that have been made, and a judgment of this kind—if the book has been assembled by knowledgeable hands, as this volume has been—is likely to reflect personal taste rather than the stern application of some objective criterion.

Admittedly, this new and drastically revised edition of *Unions, Management and the Public*, which was first published in 1948, is not a mere anthology, as the original edition was. The editors, E. Wight Bakke of Yale, Clark Kerr of the University of California and Charles W. Anrod of Loyola University

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of Chicago, have essayed what they describe as "an experiment in the creation of a textbook." What they did was to plan a book on unions and industrial relations as if they were going to write it themselves. They outlined chapters, wrote tentative introductions to them and determined the logical development to be followed. Then they set out to put flesh on the bones, finding some of it in their own writings, but much more of it in the writings of others. Whether or not it was a happy consequence of this approach, three-fourths of the selections in this book are new. Indeed, except for the "classics" of labor-management literature, which must be incorporated in a book of this kind, most of the book is new. Indeed, even some of the classics appear for the first time. Adam Smith and Herbert Spencer are here, as they should be, since their ideas, especially those of Spencer, continue to influence the thinking of American management. Pope Leo XIII is represented by excerpts from *Rerum Novarum*, and several statements of the Federal Council of Churches appear.

Since this reviewer has never taught a course in industrial relations, he is in no position to evaluate the success of the editors in textbook terms. All he can say in this regard is that the introductory essays to the various sections, which are creative as well as illuminating, give the book a coherence and progression that will ease the labors of any teacher.

What this writer can say, after 20 years' experience as a commentator on and a participant in industrial relations, is that the editors have produced a book which the average citizen who takes an intelligent interest in industrial relations, as well as professionals in the field, will find extremely valuable. For the busy man, whose time for reading is limited, the book may well be called indispensable.

Since nothing is easier than to suggest omissions in an anthology, and since there is so much here that is properly here, I hesitate to observe that the editors missed a selection or two that might wisely have been included. For instance, in the otherwise fine section on union security, I wish the editors had included something on the nature of individual rights and the relationship of the state to private associations. These topics go to the heart of the moral issues involved in right-to-work laws. Similarly, the section on the churches and industrial relations has nothing from Marc Karson's provocative study, *American Labor*

Unions and Politics, and makes only a slight reference to Cardinal Gibbons and the Knights of Labor. Perhaps the editors can take care of these omissions when they publish their projected supplement to this book. The supplement will contain, I understand, study problems and a bibliography. Meanwhile, readers can be grateful for the solid and appetizing fare which Messrs. Bakke, Kerr and Anrod have served in such generous portions.

BENJAMIN L. MASSE

**THE JESUIT MISSIONS OF
ST. MARY'S COUNTY, MARYLAND**
By Edwin Warfield Beitzell. E. W. Beitzell, 930 H St., N.W., Washington 1, D.C. \$19p. \$7.50. (Reductions for extra copies.)

We regretfully decline to review local chronicles. This particular reviewer, however, is more than ordinarily conscious of the historical interest and importance of the foundation-land of the original Maryland Colony. The many books, articles and monographs dealing with early Maryland's unique history have lacked one humble but necessary ingredient. This is an exact, year-by-year picture of the Catholic Church's development in that region, and a complete register of the country's spiritual guides, as far as they can be ascertained. Anyone familiar with local histories knows how readily local events are telescoped. Humble beginnings are easily forgotten, and precise facts are often maddeningly elusive. Hence the credit that goes to a patient student like Edwin Beitzell, who for ten years has devoted every moment of his spare time to examining baptismal and other church records, archives and correspondence.

These Maryland missions were the matrix, so to say, of the organized Catholic Church in the United States. Quiet and secluded as is this peninsula between the Potomac River and the Chesapeake Bay, it was none the less the scene of many a tense human drama. How many today know of the British invasion of Southern Maryland in the War of 1812, and the strange tragic-comic situations it produced? How many today interested in the story of Catholic education know of the little private or neighborhood schools in the early 19th century, like those of Miss Polly Carbery or Miss Jenny Digges? Many of the letters here quoted in part or full are true historic documents. I have checked, incidentally, a number of persons and places with which I was personally familiar, and have found Mr. Beitzell uniformly accurate.

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As the Very Rev. John M. Daley, S.J., Superior of the Maryland Jesuit Province, remarks in his introduction, Jesuits the world over will feel a deep debt to Edwin Beitzell for his painstaking labors. But a work of such general interest should be found in every major library, and will certainly be of great interest to the many descendants of the early Maryland colonists.

JOHN LAFARGE, S.J.

THE MURDER OF CHARLES THE GOOD

By Galbert of Bruges. Transl. by James Bruce Ross. Columbia Univ. Press. 352p. \$6.75

Encouraged by many elements of dissatisfaction, a group of conspirators murdered the Count of Flanders as he knelt in the castle church of Bruges on March 2, 1127. A contemporary notary, Galbert, despite handicaps ("I had to wait for moments of peace during the night or day to set in order the events") wrote a vivid account of the murder, the ensuing civil war and awful retribution of the culprits.

Mr. Ross introduces the chronicle with a 73-page enlightening analysis

Reviewers' Line-Up

FRANCIS J. BRACELAND, M.D., former president of the American Psychiatric Association, is psychiatrist-in-chief at The Institute of Living, Hartford, Conn.

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JOHN J. O'CONNOR is professor of history in the School of Foreign Service at Georgetown University.

JOHN B. TSU is codirector of the Institute of Far Eastern Affairs at Seton Hall University.

ELBRIDGE COLBY is a retired professor of journalism at George Washington University.

JOSEPH P. DONOVAN, S.J., is head of the Department of History and Political Science and associate professor of history at Seattle University.

BENJAMIN L. MASSE, S.J., is AMERICA's industrial relations editor.

JOHN LAFARGE, S.J., labored for over a decade in parishes in Southern Maryland before joining AMERICA's staff in 1928.

of the work in relation to the social-economic conditions of Flanders in the 12th century. This and the ample footnotes will prove stimulating to historians and suggestive of many problems for further research in the life of the times. The student will be grateful for the appended genealogies, maps of Bruges and Flanders, and extensive bibliography.

The chronicle itself, despite the good translation, is not pleasant reading. It might almost be called an encomium of the devil, for by way of introduction, Galbert says: "When the devil saw the progress of the Church . . . he undermined the stability of the land . . . and threw it into confusion." And what a magnificent achievement!

For all the wealth and luxury in the commercial cities of Flanders, the people were still not far removed from barbarism. One even wonders how much paganism persisted amid their Christian practices. The inconsistencies and incongruities are frequently amusing—and sometimes shocking. With all its shattering realism, here is a side of medieval life which historians should not avoid. Even the average American hardened to horror by TV sadism will discover new tortures, and certainly the first recorded case in history before firearms of a culprit blowing his brains out—this one by blowing a horn.

JOSEPH P. DONOVAN

FILMS

SONS AND LOVERS (*20th Century-Fox*). D. H. Lawrence's semi-autobiographical novel no doubt had enormous impact on a particular generation of artistically inclined English youths. They could identify themselves with and find fulfillment in the struggles of the sensitive, young, would-be painter who tried to find himself amid the squalor and family dislocations of an early 20th-century Midlands coal mining community. Somewhat similarly, a slightly later generation of bookish American youths turned with uncritical admiration to Thomas Wolfe.

This British adaptation of the Lawrence novel was produced by Jerry Wald, a dynamic American whom nobody would be likely to accuse of an excess of sensitivity. Nevertheless, the film bears the unmistakable stamp of being a labor of love and nostalgia, certainly on the part of ex-cameraman

director Jack Cardiff, and probably also of scenarists T. E. B. Clarke and Gavin Lambert.

Ironically, this fidelity to the original makes it a less effective movie, because Lawrence's outlook now seems puerile and dated. While the characters are busily dissecting their own and each others' emotions on the screen, the audience is likely to remain at an emotionally disengaged distance and to draw a quite different set of conclusions.

For example, the young hero, Paul Morel (Dean Stockwell), is supposedly incapable of loving—love being entirely equated with sex by Lawrence—either of the two young women in his life, because of his excessive attachment for his mother. Yet, to the spectator, this incapacity seems rather due to his childish excess of self-love.

Also, his neighborhood first sweet-heart (Heather Sears) is described as overpossessive. But the onlooker's diagnosis is likely to be that she is an unselfishly loving girl who has been handicapped both psychologically and morally by her mother's balefully wrong-headed and puritanical view of sex. The story is not so clear about what it means to convey concerning the emancipated married woman-suffragette (Mary Ure) with whom Paul also becomes temporarily involved. In any case she never seems very interesting.

The only really interesting characters in the film, as a matter of fact, are the brutish coal-miner father (Trevor Howard) and the genteel, iron-willed mother (Wendy Hiller). Furthermore, this seems to be a case of two performers, by sheer force of personality and acting ability, bringing people to life in terms rather different from those envisioned by Lawrence.

Besides these two superb performances, the film's greatest virtues are its striking black-and-white pictorial images and its accurate reproduction of the grubby period setting and atmosphere. [L of D: B]

PORTRAIT IN BLACK (*Universal*). Anyone who reads this column with any degree of regularity and has seen the ads for *Portrait in Black* could probably write this review for me.

The picture is one of those utterly specious romantic melodramas built around an irresistibly glamorous but unhappy woman and a million-dollar mansion and wardrobe. There is one slight departure from the norm in the plot. The lady in question (Lana Turner) is a bad girl who maneuvers her doctor-paramour (Anthony Quinn)

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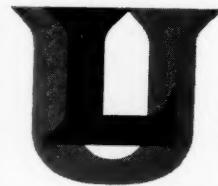
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KEY TO ABBREVIATIONS:

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AE	Adult Education	IR	Industrial Relations	T	Theatre
A	Architecture	J	Journalism	S	Social Work
C	Commerce	L	Law	Sc	Science
D	Dentistry	MT	Medical Technology	SF	Sister Formation
DH	Dental Hygiene	M	Medicine	Sy	Seismology Station
Ed	Education	Mu	Music	Sp	Speech
E	Engineering	N	Nursing	AROTC	Army
FS	Foreign Service	P	Pharmacy	NROTC	Navy
G	Graduate School	PT	Physical Therapy	AFROTC	Air Force
HS	Home Study				

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WASHINGTON, D. C.	Georgetown University LAS-C-D-FS-G-ILL-L-M-N-Sy-AROTC-AROTC
WEST VIRGINIA	Wheeling College
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into murdering her obnoxious, fatally ill millionaire husband (Lloyd Nolan). Later on, she is an accessory to another murder necessitated by the first.

It is hard to see how anyone could take the picture seriously. Its old-hat histrionics are sometimes so bad they are funny. Nevertheless, the film was presumably made in the expectation that susceptible females will find Lana more sinned against than sinning and will get a vicarious thrill out of both her sufferings and her glamorous surroundings. [L of D: A-III]

MOIRA WALSH

THE WORD

Pray, brothers, that my sacrifice and yours may be acceptable to God the Father almighty (The Orate Fratres of the Mass).

The offertory is drawing to a close. All preparations are now complete. The elements of the sacrifice have been ritually set forth; the gifts have been reverently presented to God; the bread and wine await their ineffable transformation. The celebrant of the Mass turns to face the assembly of God's people. What is now said is not, indeed, addressed immediately and directly to the congregation, for the priest is speaking here to the ministers who, in the archetypal solemn Mass, would be his assistants in the offering of the sacrifice. Nevertheless, and particularly in the concrete circumstances of the more usual low Mass, it is difficult to see why the attendant faithful must be considered as excluded from the brief, earnest plea which the priest makes at this point. We will suppose, therefore, that at least by implication the celebrant of the Mass now begs all present to pray.

For what, in particular? That God may be pleased by the sacred action that is being performed, and may graciously accept the sacrifice. But notice how that action is now designated by the celebrant: *my sacrifice and yours*.

There is a valid sense in which the Mass belongs to the priest who celebrates it. Ever since the sorry scandals that occasioned the sorry Reformation, Mother Church has been notably sensitive on the subject of simony, the buying and selling of holy things. Yet the Church calmly allows a priest to accept and to retain as his own any offering that may be made to him when he

celebrates Mass for a particular intention or at an individual request. As we all know, whenever any priest says Mass it is the whole living, mystical Christ that offers the sacrifice. Yet it remains as true that this Mass offered by this priest is this priest's Mass. Set side by side with priests, millionaires are poor fellows.

But—*my sacrifice and yours*. By what right do we read into these ritual words the suggestion that the Mass belongs also to all the faithful who are present?

The Holy Sacrifice belongs to the laity in a sense so rudimentary that we almost hesitate to advert to it. For the liturgical act of sacrifice a surprising quantity of—well, of material equipment, is necessary. There ought to be a church of sorts. There must be an altar, candles, a very special kind of book (ponderous, as any altar boy will attest), a chalice, bread and wine, a wide variety of vestments and linens, together with any number of incidental or occasional items like flowers and incense and music. Finally, to employ these materials at all fittingly there must be a trained and fairly well educated priest. Now, who provides all this? Who buys the vestments and the missal and the bread and wine? Who pays for the building and maintaining of both church and seminary? The laity, of course. There is a way in which the quiet, attentive layman in the pew makes every Mass possible. With justice, the celebrant of the Mass might think of the honest folk before him when he speaks of *my sacrifice and yours*.

In a deeper, more theological sense, too, the laity who may be present are involved in the Mass. What transpires at the altar is no private transaction between the priest and God. The Epistle to the Hebrews describes a priest as one chosen from among his fellow men, and made a representative of men in their dealings with God, precisely that he may offer gifts and sacrifices in expiation of their sins. So, at Mass, the man who was a layman before he was a priest acts now not only for himself, but also on behalf of his fellow men, and offers their Christ to their God as their sacrifice in expiation of their sins.

This is the reason, and not mere display or evident psychology, for the participation of the laity in the sacrifice of the Mass. The layman should play his part in the ritual action not by invitation or courtesy, but because he has, or rather is, a living, drastic part in and of the ritual action.

VINCENT P. McCORRY, S.J.